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OF RELIGION

The AMERICAN FRIEND

SEPTEMBER 23, 1954

Christ - The Hope of the World

A MESSAGE FROM THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

TO ALL our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. A new life has begun. And in His risen and ascended power, He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known.

(Continued on inside cover page)

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CHRIST—THE HOPE OF THE WORLD

(Continued from front cover)

Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

We Speak to You

Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

We Are United in Christ

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

Christ Is Sufficient

God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.

Evanston, Illinois
August, 1954

FRIENDS WORLD COMMITTEE

The semi-annual meeting of the Friends World Committee for Consultation (American Section) is being held at the Plainfield, Indiana, Friends Meeting September 24-26, and is open to all interested Friends. Ralph Rose, new Associate Secretary, will speak at 4:00 Saturday afternoon and also at the evening session.

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Editorials . . . .

The World Council Assembly

The Second Assembly of the World Council of Churches is now history. How can it be appraised except with time? Probably those who were nearest to it are most aware of the difficulty of drawing up a clear and accurate statement on its meaning. The greatest value may be in the questions that are sent racing through the minds of those who participated in the Assembly and less sharply in the minds of the rest of us to whom our representatives are reporting.

In one sense the Council has given us a bad conscience. We know that the Church, defined as the body of Christ on earth, cannot be divided and still be *the Church*. What we have instead, outwardly, is *the churches*. This question will not down. We are forced by the very logic of the one-ness of Christ, contrasted with the division of those who profess him as their Lord, to face this question—to discover the meaning of Christian unity within diversity. We are not thereby driven to one-ness in organization, but certainly toward spiritual unity.

Evanston gave to those who attended an immediate demonstration of a deeper one-ness and at the same time pointed up sharply the differences that account for the astounding figure of *one hundred and sixty three* churches that compose the Council. Divisions of such proportions are little short of a scandal.

The greater fact, however, is not the divisions, the scandal, but the Christ in whom unity is to be found. Only he can create and vitalize his Church. Whatever progress the churches make will come not so much from concern with the complexities of their divisions but from attention to the profound simplicity of him who is the head of the church.

In the preceding issue, Alexander Purdy gave a mid-stream report of the mood of the Assembly at Evanston. In this issue and successive ones, we will continue to reflect the experiences of our Friends representatives to the Assembly. A world-wide spiritual organism is growing up among us and we need to understand and help guide it.

Quakers in Political Office

Quakers have been in politics many times during their history, whenever issues which they considered important were at stake. But not many of them, relatively, have held political office, either by election or by appointment. That fact should start a quandary in Quaker minds when they recall the many times they have written letters to legislators or called upon them singly or by delegations, asking them to support or initiate certain legislation.

There is something that smacks of unfairness to say that one might rightly sit as a citizen urging a certain kind of action by a representative in high office, yet refusing to accept the responsibility of *being* in such an office. How does it feel to be at the center of political pressure rather than to be in the position of those who *apply* the pressure?

Being a concerned citizen without the responsibility of following through on a concern, it is easy to ask largely from a legislator. It is well also to ask one's self, "What would I do if I were on the other end of the situation?" One way to find out is to get there. It probably is not a comfortable spot, but it can be very significant.

This much is certain, we have no right to counsel Friends to stay out of political races and political office so long as we believe it is right to ask men in office to listen to our advice. We have given considerable evidence in recent years that we believe political action is important. We have formed the Friends Committee on National Legislation. We prepare statements that on the whole are on the idealistic side. Well and good, if we know what we are doing and are sympathetic with the man in office on whose desk we place our requests.

Whether in politics, church work or other service one can become a twisting, dodging figure among his diverse relationships, or he can go deeper, into the subsoil from which a healthy nation draws its life. From that depth the prophet-statesman takes his strength.

So long as we remember John Bright and the coterie of concerned Quakers around him, we know that political office can be significant, and that the word "Quaker" can be more than a name, in discharging political responsibilities.

Not all of us are fitted for the field of politics, but we should follow sympathetically those who have entered the field.

September Nostalgia

He stood in the door of the one room schoolhouse, ringing a small brass bell. The jangled notes filled the school yard, and four dozen boys and girls scampered from their play to their first study hour of the school year. They were a little cleaner, slightly better dressed than they would be a few days later when the newness of the school year had begun to wear off. They were also more eager to begin lessons and were more diligent in study than they would be a month later.

There was the usual class of first graders, some of them accompanied by their mothers, others disdaining parental guidance, standing stiffly in a feigned self-sufficiency—all of them with sober faces, wondering what this new life of books, chalk and pencils would

be like. They envied the at-home-ness of the older children. Could they ever be so grown up as that?

Seated at their assigned desks they awaited instructions, then opened their new-smelling books, arranged tablets, pencils, and slates. During the summer their parents had patched the plaster, repaired the roof, blacked the big-bellied stove and given the whole interior a fresh coat of paint. The blackboard gleamed with its dark cleanliness, awaiting the first stroke of chalk. The new school year was on—you could fairly smell it!

Older readers must be forgiven if they are caught in a September nostalgia and sit lost in memory, hearing, seeing, even smelling their first day of school —back there.

Today as small children chatter on their way down roads and streets to their first days of school our thoughts should lead us beyond the memory of rooms and books to that first teacher. It was he who in co operation with our parents first set our minds an habits in the pathways of learning. In doing so h opened the way to the joys of discovery—an adven ture toward something more precious than "things," winding on through life, turning now and then int some new excitement of the mind.

Where is that man today who stood then in the school house calling us to long, new paths? To one of those teachers, now far removed from that schoo on a Kansas plain to the metropolis of Detroit, we send love and greetings as a new school year opens. May he for the moment also symbolize those many other first-teachers, revered no less by our readers whose memories today move back across the years, deeply grateful for that first great day in school and that first teacher who towered like a giant of learning before a new first-grader.

E.T.E.

A Report on Hope

Friends and the World Council

Among the Friends who attended the Second Assembly of the World Council at Evanston, both in official and unofficial capacities, were these Friends who met at the Evanston Meetinghouse for discussion. Sitting: Philip Spencer, Clara Henderson, Irene Koch, Lloyd Williams and Ruth Ferguson. Standing, left to right: Russell Rees, Meta Ruth Ferguson, Preston Roberts, James Walker, Alexander Purdy, William Hubben, Emma Cadbury, Wilfred Reynolds, Helen Drummond Asher, Susannah Crowe, Fred Haslam, Arnold Vaught, Willard Reynolds, Bernard Haviland, Lydia Stokes, Edith Reeves Solenberger, Tom Brown, Noel Palmer and Percy Bartlett. Not pictured but present at the assembly were Pauline and Elton Trueblood, Eleanor Zelliot, John Curtis, Charles Marley, Francis Tyson, Freda Dearing, Marie Ferguson and a number of Evanston Friends.

THE first reflection from the Second Assembly of the World Council of Churches, held August 15-31 at Evanston, Illinois, was written by Alexander Purdy mid-way in the sessions of the Assembly for the September 9 issue of this journal. This issue contains further reflections on that great Assembly.

Alexander Purdy's on-the-spot report gave something of the color, the drama and the mood of the Second Assembly, with its representation from 163 widely varying churches and 48 scattered countries. The following reports give some insight into the reaction of four Friends who participated in the 2½ weeks gathering. It is often said that the chief effect of a conference is the change brought about in individual attenders. We who were there certainly were made to think, to wonder, to worship. Our Quakerism faded in the strong feeling of historical and devotional "togetherness," and then came to the fore again as we turned our refreshed faith into the channels through which it must flow so that it may result in work.

Russell Rees writes on the relationship of the World Council to the Local Meeting, since he as a minister of a Friends Meeting, and as a delegate from the Five Years Meeting to the Council, will serve as one of our chief interpreters of "ecumenicity" to local Meetings. The three Young Friends, Clara Henderson, Noel Palmer and Lloyd Williams, each participated in one of the Sections of the World Council, studying, respectively, Faith and Order, Inter-Group Relations, and the Laity. Their reports bring forward their new enthusiasm and insight, and some of the thinking done by them and the Section of which they were a part.

Friends are urged to read carefully and reflectively the Message from the World Council, beginning on the cover page of this issue. We should say that a Friend was asked to write on the theme of this Assembly, "Christ—the Hope of the World." But when the Message of the World Council Assembly was published, he felt it spoke his mind, and that he should not write, but should only urge Friends to read the Message.

Eleanor Zelliot

The World Council and the Local Meeting

by Russell E. Rees

Can the ecumenical movement, until now largely sponsored by church leaders, be made popular with laymen as well? This was the question seen by one staff reporter of a daily paper. Many delegates to the Assembly in Evanston had a feeling of remoteness from parish churches, or from local Meetings, as Friends would say it. Specifically, how much does the World Council of Churches mean to the nearly five hundred Meetings of the Five Years Meeting of Friends?

The papers which came out of the discussion groups at Evanston will contain many sentences with which Friends will find agreement. On such questions as race relations, international affairs, the responsible society and the work of the laity, the Council spoke with clarity and courage. These documents will be available to the general public later, and comment on the Council's work has appeared in many of the daily newspapers as well as in religious journals such as this one. In some places follow-up discussions will take place. But one fears that unless real effort is made to have it otherwise, the Assembly may be too much like a pebble dropped in the center of a lake, the impulses of which are said to reach all the farthest shores, but certainly with no great force and impact.

What is the meaning of the Council to the Society of Friends? Are there discernible emphases which should strike us with peculiar power?

Let me suggest four points, at which the recent Assembly spoke in words which should cause the Society of Friends to pause and reconsider. 1. Truth is found beyond theology, not without theology. Friends have been particularly innocent of theology, and sometimes quite naive. We have appeared to think that if you refused to use the language of traditional theology you were excused from the necessity of thinking. Percy Bartlett, an English Friend, reminded us that if you say you do not need *theology*, ask yourself if you can do without *thinking*. This is no plea for Friends to attempt to become amateur theologians, but is to say that we are reminded that much serious thinking has been done in the name of religion, and that even if we rate "notions" as being of little account, we must not assume that thereby we are excused from thinking.

2. A balance needs to be struck between extreme individualism and effective cooperative action in the name of Christ. To ask Friends to learn to cooperate is not to ask them to accept uniformity. Have we tended to emphasize the right of the individual to think his own thoughts and come to his own conclusions to the point of denying the possibility of unity of action with the whole Christian Church in the world? Cooperation is not easy, and there is no magic formula which guarantees a "united voice of Protestantism." If cooperation is achieved it will be only because many people in the churches work hard to bring it to pass. The question is, do Friends propose to be among those who work hard for it?

3. There is constant danger of narrowing the channel of Christian thought and action to the point where we become "single emphasis" people. The Gospel is not one thing, it is the whole impact of the love of God on human beings and their behavior. That impact involves evangelism, that is, the attempt at persuasion, as well as peace and social order. At Evanston, more Friends attended the section on International Affairs, in the interests of a peace emphasis, than the sections on Evangelism, the Laity, Faith and Order, Social Problems and Inter-group Relations, but all these are part of the Gospel.

4. The need to alert Friends to the meaning of ecumenicity. This is a somewhat new field, not only for Friends, but for all the churches. We have been busy playing our own scales, and developing our own skills and programs. But at last we propose, if John 3: 16 is right, to play a symphony. And in order to play a symphony, we have not all to play the same notes, but at least to play to a central theme, and in a common tempo. It is not a question as to whether the strings in the orchestra are more important than the percussion instruments, but only can we play together something which in the very nature of things cannot be played alone.

This is written the day following the close of the Assembly, and no one can be sure what the great meeting means either to himself or to his church. But there are directions of thought which stand out and among them the four mentioned above. More than anything else Friends need now to learn the hard lesson of thinking and working together as one of the 163 churches who have come together with a firm resolution, "We intend to stay together."

Coming in a future issue is an article by Pauline Trueblood, who attended the Assembly as an accredited visitor, on the place of women in the Church.

Friends' "Sacramental Life"

by Clara Henderson

Before starting off to Evanston, I was told that I would probably, as a young Friend, be asked most frequently to explain the Friends peace testimony and to give information about work camping. It was somewhat startling, then, to find myself placed in the section on Faith and Order, where we undertook to study the unity and the diversities existing between denominations, and to find myself wrestling with questions of "Friends' dogma." This has proved to be a very rich experience for me, since for almost the first time I had really to search to the depths of my beliefs, and find that they were my convictions.

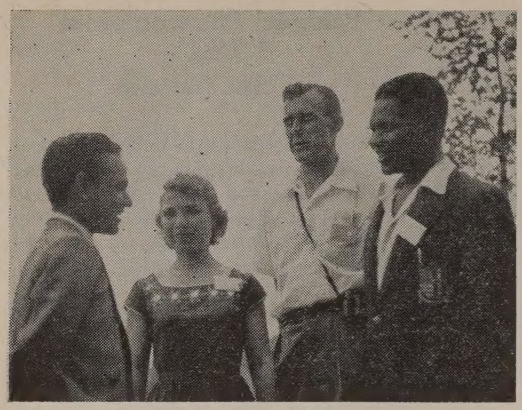
Perhaps the most frequent questions pertained to the subjects of baptism and communion, two points of disagreement among many groups of Christians. I found this a real challenge, for I think we Friends haven't done enough talking about our "sacramental life," and I feel that it is really a very important part of our worship and work.

And "sacramental life" is an apt phrase to use, I think, for don't we hold to our belief that all of life is a sacrament? Don't we know that the communion service which we hold is the constant communion with God in our Meeting for Worship, through our study of the Bible and other religious literature, in our private prayer life, followed by service to our fellow man in Christ's name?

In order for us truly to be in communion with God, and a faithful follower of Christ, we must be baptized by the Holy Spirit. We do wish that all Friends would "be baptized"; we all, I'm sure, pray that *we* will be baptized, "convinced," "dedicated."

Whether the sacraments are accompanied by rich liturgy and meaningful ritual, the simple fellowship of a gathered Meeting, or in daily leadings of the spirit, they are man's highest acts of worship and consecration. In these sacraments we share with dedicated Christians all over the world a faith which, far from dividing men, draws them together into a spiritual community, a common loyalty to Christ who is "The Hope of the World."

It has been quite an exercise to translate the theological terms into words that hold meaning for me. I have only to remember, however, that the language *I* use is probably as foreign to others, to remind me that, after all, it is the unity of faith, rather than words, that has bound us together here at Evanston.



The three Young Friends who participated in the World Council Assembly as Youth Consultants talk here with an Indian youth (left) who possesses a good Quaker name — Rufus Palmer. Clara Henderson of New York, an Earlham College student, attended the section on Faith and Order. Lloyd Williams, an Australian who has been studying animal husbandry in this country, appropriately participated in the section on the Laity. Noel Palmer (right), a Jamaican Friend preparing for the ministry, sat in with the Section on Social and Ethnic Tensions. All three share their thinking with our readers in the articles below.

CONCERN ABOUT RACIAL TENSION

by Noel Palmer

Having had the great privilege of attending the Second Assembly of the World Council of Churches as a Youth Consultant representing Christian Youth of Jamaica, I would like to share with you some of the thoughts and concerns of the group on Social and Ethnic Tensions of which I was a member.

As we gather here, there are certain facts that bring us to the awareness that we are not alone on the Christian thoroughfare. One of these facts is the concern that churches throughout the world have been seeking to bridge the gap that exists between different racial groups. In considering the Section on Ethic Tension, the church was brought face to face with the problem as it exists in South Africa, Asia and America. Realizing that as Christians we have failed in this regard, but with the grace of God we are able to surmount the difficulties, the group declared:

We acknowledge and reaffirm that all men are children of God and brothers through Jesus Christ. We firmly believe that differentiation, discrimination and segregation along racial and ethnic lines is a violation of the Gospel of love and Christian brotherhood. We realize that ignorance and misinformation are in part responsible for the existing barriers between members of various racial and ethnic groups. Injustice, exploitation, socio-economic position in the past, traditional attitudes of family and community, lack of fellowship between members of groups thus separated, and inaccurate or distorted reports about other groups contribute to this misunderstanding. As a result, men commit the great fallacy of group judgment, attributing to all members of a group they do not understand inherent inferiority in such matters as intellect, morals or culture. These judgments are erroneous, unjust, dangerous and a denial of the individual dignity and worth of man in the sight of God. They result in spiritual harm, not only to members of the groups, which are therefore discriminated against, but also to those whose attitude and action deny equal human rights to their fellow-men.

This is of course no new discovery of the church, but it is a new affirmation and as a result of our coming together at this Second Assembly we have gained keener understanding of the problems as they exist among men.

It is with the conviction that Christ is the Hope of the World, and that all men are brothers that this Section recommends that the Assembly accept the statement "That segregation in all its forms is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

THE CHRISTIAN IN HIS VOCATION

by Lloyd Williams

One of the six themes at the Second Assembly of the World Council of Churches was The Laity: *The Christian in His Vocation.*

There was a strong sense that the Church is actually *in* the world through the laity. The phrase "the ministry of the laity" expresses the privilege of the *whole* Church to share in Christ's ministry to the world.

We, as Friends, I believe, would find nothing new in this. And yet to further quote the report: "We must understand anew the implications of the fact that we are all baptized, that, as Christ came to minister, so must all Christians become ministers of his saving purpose according to the particular gift of the Spirit which each has received, as messengers of the hope revealed in Christ."

In other words, we must realize that the first thing is *obedience.* Our vocation is that to which God calls us. In this we are all of one calling. He calls us all to obey. That is our common calling. Wherever we are and whatever we do our common vocation is obedience. As John Woolman put it "I sought the Lord . . . that he would take me wholly under his direction and show me the way which I ought to walk."

Some problems should be looked into when trying to bridge the apparent gulf between the faith and worship of many of us and the work which we do during the week. Often we do not worship with our fellow workers but with a quite different group. We thus tend to miss the direct relationship and relevance.

The gulf is widened when current evaluation of different kinds of work is accepted by Christians. Let us remember that God can be obeyed in all spheres of work.

To me, my vocation, my calling as a Christian, lies firstly in doing a job that is worth doing. In this there is a sense of service and usefulness to others and to society in general. In the second case I must do this job to the best of my ability. There can then be a sense of genuine pride and satisfaction. I like the story of the fellow who was talking to an old retired cart-builder outside his humble dwelling.

"Well, John, you apparently haven't made much money!"

"No," replied the old man, "but I have made a few good carts."

All life is one—both work and worship are parts of a whole. We must find a joy and sense of adventure in our occupation and everyday life. I believe that we find this when we realize that it isn't only the *how* but the *why* we render a service. It is in dedication of purpose.

Since I have been in your country I have been greatly impressed with the work camp movement. In this and other such ventures one may surely feel the great sense of community that arises from a knowledge and sharing in the things that endure. Such experiences, while not intended to engage all our time, may enlighten us of the true nature of vocation.

Likewise I see in your American Friends Service Committee and like organizations tremendous avenues for corporate expression of our Christian concern. As young people, as young Friends, perhaps we are called to participate more fully in this channel of our Society.

"Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

SEIN, TRUEBLOOD, BALL SPEAK AT WESTERN

The 97th annual assembly of Western Yearly Meeting of Friends was held at Plainfield, Indiana, August 17 to 22, with Marcus E. Kendall as Presiding Clerk and Georgia Henderson as Recording Clerk.

Charles S. Ball, president of William Penn College, brought outstanding Bible lessons from I Thessalonians during the daily devotional period and at the Sunday morning worship service. Ken Harvey of Fairmount, Indiana, brought the concluding message on Sunday afternoon on "Putting Christ on Main Street." Young pastors of the Yearly Meeting preached in the early morning worship services which were times of spiritual blessing.

Maxine King and Richard Faux completed the requirements for being recorded as ministers and were honored in a special service at which Percy M. Thomas was the speaker. Max Rees and Willis Richardson are beginning the training for being recorded. Five ministers are entering our Yearly Meeting as pastors and two are leaving for service elsewhere. Glenn Reece was re-appointed as General Superintendent for another year. Herberto Sein, an interpreter with the United Nations, gave the Quaker Lecture, "On the Need for Revolution."

We were favored with the presence of a few missionaries who participated in the services—Leonard and Edith Vines and Horst Rothe from Africa and Larry and Lucile Pickard from Oklahoma. The U.S.F.W. and Quaker Men held a joint session one night at which Freeman Jones, an enthusiastic Presbyterian layman from Warsaw, Indiana, was the speaker.

Five Years Meeting interests were presented by R. Ernest Lamb, and Charles Lampman was the Missions Committee speaker. Young Friends who attended Quaker Haven Camps added spice to the Christian Education report. Young Friends also had a special program Saturday afternoon and night. There were eight contestants in the Public Morals speech contest, with Carol Kemper of Kokomo Quarterly Meeting becoming the final winner. Several of Earlham College's trustees and their wives and some faculty members were on the platform to give good backing for president Tom Jones and Marjorie French, dean of women, as they presented the interests of the college. Elton Trueblood gave a challenging message that night.

The visit by Junior Yearly Meeting, with Martha Barker as Superintendent and a capable staff of workers, is always an interesting event. Their highest attendance this year was 91 children. Two departments used panel discussions to present their reports very effectively—Friends Committee on National Legislation, with Raymond Wilson and others, and the Literature Committee with Lilith Farlow, Eunice Kendall, Harold Smuck, Florence Snackenberger and Willis Richardson.

All committees were well represented and the whole week was one of inspiration and challenge which should result in more enthusiastic effort to attain a closer walk with God and to give whole-hearted service to Him.

NEBRASKA YOUNG FRIENDS MEET AT QUAKER RIDGE

In this modern age of scientific wonders we hear too little about the power of God and the miracles that he is able to perform today. We were privileged this year in our Young Friends Conference of Nebraska Yearly Meeting to hear of some of these modern day miracles. Our evangelist, Charles DeVol served for sixteen years as a missionary in China under Ohio Yearly Meeting. During this time, when China was in a continual political upheaval, there were many times in which the life of any missionary was in great danger. Yet while many missionaries died as martyrs, many others lived to tell of how the Lord can protect those who follow Him. Charles DeVol told of the time he and two other missionaries (one of them Walter Williams) hid in a cistern in the basement of a dormitory under construction for 30 hours while Communist soldiers combed the mission trying to locate them. He told how during this time when their lives were in such danger, there came into the hearts of those missionaries such a peace and blessing that their time in the bottom of the cistern was spent, not in desperate prayers for protection, but in thanksgiving and praise.

Another great addition to our conference this year was the music of the marimba, vibraharp, organo and piano under the direction of Homer and Genevieve Cox and Iris Hoopes with the assistance of Gwendolyn Trotter.

Highlighting the services of the conference was our mountain peaks praise service held on Sunday afternoon. This open-air service, aside from music, was composed entirely of testimonies and of expressions of appreciation for what God has done through and for Quaker Ridge. A short period of prayer was observed in memory of Dick Chapman. During this service an offering was taken to be used in the construction of the Millard V. Powell Memorial Chapel.

BALANCE IN HOME, FOREIGN MISSIONS AT OREGON

Oregon Yearly Meeting met in its sixty-second annual sessions at Newberg, Oregon, August 12-17. From the opening session until the close the presence of the Lord was clearly discerned by the many consecrated Friends in attendance.

As reports from the various departments were given it was clear that it had been a year of spiritual progress and advance. A healthy balance of interest had been maintained in home and foreign missionary work. In our northwest territory four new meetings had been started during the year and three more are in good prospect for the coming year. Many spiritual victories have been won at our altars in church revivals and summer youth camps and conferences. Six young men who have responded to the call of God to the ministry were officially recognized and recorded as ministers of the gospel.

Our foreign mission work is expanding in Bolivia with many more opportunities for gospel evangelization than we have workers to carry it on. Three missionary couples and their families, who have been home on furlough, will soon be returning to strengthen the staff in that needy South American country.

A recommendation from the executive committee of the Yearly Meeting was adopted emphasizing our stand that all of our activities in peace and service shall be strongly evangelical. In this we reaffirmed our position as taken in 1938 in severing our relations with the American Friends Service Committee, and local meetings were discouraged from renewing affiliations with that organization.

We were greatly blessed in having Merle Roe, Superintendent of Kansas Yearly Meeting as our inspirational speaker and evangelist.

Herman H. Macy

AN ARMORY FOR QUAKERTOWN?

The question in Whittier, California, now is not "Will there be an armory?" but "Where will the armory be?" since the City Council has decided for it. Nevertheless the following article from the Whittier Friends Church Bulletin should be read and will be appreciated by Friends.

Christians for nearly 2000 years have recognized the evil of war, but have also found difficulty in correlating their profession with their action.

George Fox, founder of Quakerism,

revived the early Christian break with war in his refusal to accept a Captain's commission in Cromwell's army, stating among other things that "the Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing of evil, and again move us into it . . . therefore we cannot learn war any more."

Currently we are reminded by one no less qualified than President Eisenhower that "war is mankind's most stupid and tragic folly."

Citizens of Whittier are confronted with accepting or rejecting a request from the Marine Corps, allowing the erection of a Marine Armory in the heart of Whittier, to be used as a training center.

We have been reminded that we should not overlook this generosity on the part of the War Department to provide training facilities to train our boys who are "good enough to go to Korea to fight for us."

Friends are reminded that our boys do not go to Korea or anywhere else to fight for us because of their goodness or their desire to do so, but because we as adults have not learned how to live at peace with our neighbors and consequently resort to the evil practice of forcing our sons, the future hope of our nation, into a conscripted army for the perpetuation of this "most stupid and tragic folly."

The Whittier Monthly Meeting of Friends, meeting on August 11, recorded unanimously its opposition to the constructing of a Marine Armory in Whittier for the purpose of training our youth in the ways of war. The Meeting strongly urges not only Friends but other citizens of Whittier to voice their opposition to this proposal by writing letters, making telephone calls and in other ways communicating with the City Council.

The growing militarization of every American institution is cause for deep concern of our citizens.

Arnold J. Toynbee, in his monumental Study of History, points out that militarism "has been by far the commonest cause of the breakdown of civilization." The present trend toward military control over American life and institutions should, therefore, be of the deepest concern to every patriotic American. It would be fatuous and suicidal for us to assume that we can adopt ways that have corrupted and destroyed other civilizations and ourselves escape the same fate.

THE IRISH TERCENTENARY

Under the auspices of Ireland Yearly Meeting, Friends gathered at Lisburn near Belfast during the first weekend in July to commemorate the fact that there have been Friends in Ireland for three hundred years—ever since William Edmundson went ashore at Carrickfergus in 1654 and traveled through the land with his message.

The Irish Quaker Tercentenary Conference opened with supper and meeting for worship, after which John M. Douglas, retired headmaster of the school, told the aims of the conference and related some Quaker anecdotes. He spoke the next morning on the "Beginnings of Quakerism in 17th Century Ireland." The conference committee, headed by George R. Chapman, Clerk of Yearly Meeting, took Friends on a guided tour of historic Quaker sites, stopping at Grange Meetinghouse, where there was a settled meeting as early as 1660, and returning to Lurgan Meeting for tea and the evening session. Lurgan, birthplace of James Logan, is remembered as the site where the first Quaker meeting was established in Ireland.

Isabel Grubb, Irelands' Quaker historian, addressed the evening session on "The Practical Witness of Irish Quakerism Through the Centuries." She described the contributions, sufferings and zealous faith of Friends in the past and stressed the family and school as two important aspects of Quaker life. "Quakerism cannot be inherited; it must be experienced and used," she said. Two hundred years ago there were 5,000 Friends in Ireland; there are 2,000 now. Many of these were lost due to the extreme strictness of meetings in the eighteenth and nineteenth centuries; many more have been lost because parents, teachers and meetings have not done enough with their young people. We must recover some of the apostolic fervor of the early church, Isabel Grubb feels.

On Sunday afternoon Winifred G. Squire, elder of Lurgan Monthly Meeting spoke on "Opportunities and Disappointments of the Present Time." She stressed that the great evils of the present age were drift and a spirit of "I couldn't care less." Every generation has to recapture its spiritual heritage. We must be so filled with the spirit of God that every man hears us speak in his own language, and is able to respond with heart and mind.

The group of Young Friends from America, travelling abroad during the summer, were at Lisburn for the Tercentenary. (The young Friends were Maxine Bond of Kansas, Mary Ellen Hamilton of Indiana, Wilmer Stratton of New Jersey, Joanna Ayers of Philadelphia and Gordon McClure of Canada.) The importance of their contribution to world fellowship cannot be exaggerated. They carry with them a spontaneous love, and Friends in Ireland received them with their own warmth and hospitality. Four of the young American Friends stayed on at the school for a week's work camp.

Seventy registered for the Tercentenary, with well over a hundred attending the largest session. Friends from the United States, in addition to those travelling in the Young Friends group, were Alice S. Maes, Justice Williams and Erika Zintl.

Catherine Peare and
Denis P. Barritt

LAKESCAPE

Red sky behind in the east,
Full moon was setting across,
Eerie dawn's twilight, and rare
The shimmering path the moon etched
On the water.
O glad (the world sleeping)
Was I (happy chance) to adore
This ethereal fathomless beauty.
Far distant a loon cried. Cried I
With the moon-smitten bird—in despair
How to share this night fair, how inspire
Sleeping Man with élan (dark desire),
With the might of this lambent soft fire.

JOHN F. DAVIDSON

SARASOTA SUNSET

The sun, set here, slants over Mexico,
Leaving the green wing of a luna-moth
Sky-wide, the Gulf a shimmery wing suffused
With lavender. My heart skips as a V
Of ducks spears straight and silent south to complete
The seascape.
But what is man, purblind, unblest?
He sits blasé, his back to this, and drones
Of cocktails, bonds (sad bondage), and complains
The sun has gone again. O God, forgive:
Cleanse our dull eyes with day's transcendent close.

JOHN F. DAVIDSON

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

3-POINT PROGRAM

The 3-point program of Christian concern and action adopted at the first national Conference of Quaker Men last May includes:

1. Sponsor and share in a Finish and Furnish Campaign for the Central Office project.
2. Seek and recover for Christ and the church our "lost Friends" of this generation — the non-resident members of our churches.
3. Sponsor the development of a revolving church building fund.

Plans for the Finish and Furnish Campaign are progressing rapidly, with the Quaker Men organizations in most of the Yearly Meetings having approved the project. It will be completed this fall, according to present plans, and will mark the full completion of the first national project of Quaker Men—sponsoring the fund campaign for a new central office.

Action also has begun on Point 2. In conjunction with the Evangelistic Board of the Five Years Meeting, names of non-resident Friends have been sent to Friends Meetings in the areas where they now are residing. Also, all Friends Meetings have been invited to report up-to-date non-resident membership lists to Quaker Men Service, 101 S. 8th Street, Richmond, Ind., so that the effort to locate our non-resident members and provide them contact with a nearby Friends Meeting (if available) may be continued.

While nothing has been done as yet regarding Point 3, development of this phase of the Quaker Men program will be necessary as the work with non-resident members progresses. When a number of Friends are found to be living in areas where there are no Meetings, opportunities will be available for the establishment of new churches.

NEW CHARTER UNITS

New Charter Units of Quaker Men since the last report include:

Ridge Farm Monthly Meeting (Western Yearly Meeting).

Winston-Salem Monthly Meeting (N. Car. Y.M.).

East Whittier Monthly Meeting (Calif. Y.M.).

Raysville Monthly Meeting (Indiana Y.M.).

Marlboro Monthly Meeting (N. Car. Y.M.).

WILMINGTON MEN MEET

During the annual Yearly Meeting sessions Wilmington Quaker Men held a dinner meeting, when officers were elected, excellent reports of Christian service and action made by representatives of various local Quaker Men groups, and a warm spirit of fellowship enjoyed.

Lewis Savage of Leesburg is the new president with Lindley Best of Friendsville as vice president and Svend Peterson of Wilmington, secretary-treasurer.

The Finish and Furnish Campaign was presented and left with the local groups for detailed planning in their respective areas.

NORTH CAROLINA MEN FEAST

There was an abundance of Christian fellowship, inspiration and southern fried chicken at the annual dinner meeting of North Carolina Quaker Men held during Yearly Meeting sessions and attended by more than 200 men.

Three men's choruses gave a splendid musical program. They included the Quaker Men Chorus of Deep River Quarterly Meeting directed by Guerney Briggs, Quaker Men Chorus of Winston Salem directed by Victor Murchison, and a chorus composed of the ministers of North Carolina Yearly Meeting.

Chester C. Haworth was re-elected president, with Theodore Sawyer as vice president and Wm. A. Wolff as secretary-treasurer. Quarterly Meeting Directors, who with the three officers constitute the Quaker Men Board of Directors for the Yearly Meeting, include Lynwood Winslow, Ezra Pate, Sam Moon, Lloyd Kemp, Wm. Blair, Horace Haworth, Smith Williams and Glenn Robertson.

Objectives adopted for the coming year included support of the Finish and Furnish Campaign for the central office building, an inter-visitation program, and collection of church extension funds and establishment of new Meetings.

L. Glenn Switzer, president of the national organization of Quaker Men, spoke regarding the California Conference, the concerns adopted there, and gave an inspiring testimony as to the Lord's need for men whose hearts are with God, urging all men to put their faith in Him.

QUAKER MEN IN ACTION

October 17 has been designated as Laymen's Sunday, and under the auspices of United Church Men will be observed by more than a hundred thousand churches in some twenty major Protestant denominations in America. The theme for the day is "A Time for Decision."

"Quaker Men *must* become the right hand of the Quaker Advance," declares Miguel J. Casado of Kansas Yearly Meeting. "First, by making it possible for those in the ministry at home to give their very best to the work of the Lord through adequate financial support. Then we must set the mechanics in motion so badly needed to bring back the non-resident. And while we are doing this task we must also have a concern for the unchurched in our midst, whether they previously have been Friends or not."

In 1953 eight Charter Units of Quaker Men qualified for Achievement Certificates by completing five or more Christian service projects during the year. Will your unit qualify in 1954?

Men of Wilmington Yearly Meeting gave more than 1,000 man hours of labor this summer in roofing the newly constructed main lodge at the Yearly Meeting youth camp, Quaker Knoll.

Quaker Men of Raysville Meeting (Indiana Y.M.) are small in number (13) but have accomplished big things in improving the church property. Last year they sponsored a "God's Acre" project consisting of four acres of corn, the proceeds of which they used to buy a new furnace for the Meetinghouse. This year they have installed modern rest room and plumbing facilities in the church basement and now are modernizing the kitchen and improving basement class rooms.

Reports of Quaker Men projects and activities should be sent to Sec. Merritt Murphy, Carmel, Ind. Thanks.

The new building for the Friends Central Offices is going up rapidly at Quaker Hill. At this writing, the foundations have been laid and the walls are rising. The window frames are being installed, and it is hoped that the structure will be roofed in before the cold weather comes.

Friends living near Richmond, Indiana, or passing through might like to come out to Quaker Hill to see the new building. Quaker Hill is just off Highway 27 north of Richmond, up a hill opposite the Hospital. The new East-West by-pass anticipated for Richmond will be built to run just a block from the new Friends Office site.

On Christian Frontiers

English Friends Challenge Russians

EDITED BY WM. MERTON SCOTT

Many people have met the six Russians who have toured Britain with six young Friends, staying each night in Quaker homes. The Russians have expressed appreciation of the hospitality received and their hosts enjoyed having them.

All the hosts wore badges on which their names had been written phonetically in Russian characters, a gesture which delighted their guests.

Formal speech-making was reduced to the minimum, but there were opportunities for discussion while travelling in the cars, with hosts and hostesses, and with larger groups of Friends.

At Cambridge the two teams met about 50 young Friends at a coffee party in Clare College, and some older Friends entertained the next day for lunch at the Meeting House. At Leicester about 60 people gathered at the Meeting House to question and be questioned by the guests in informal groups.

At Sheffield the two teams divided into three groups; the hostess providing supper for each group, invited other Friends in to talk to their guests. Leeds young Friends talked and listened hard as they conducted the Russians around Roundhay Park.

The Russians are eager to learn all they can about Britain, and are particularly interested in standards of living, conditions of work, and opportunities for young people.

On their way from London to Cambridge, the teams chatted for a few moments with the campers at Newport work camp. The next day Cambridge young Friends guided them around the University and town; the Russians showed particular interest in the libraries and bookshops.

Leicester Friends arranged visits to the College of Art, to Marks and Spencer's, and to the Railway Station.

At Sheffield the teams visited a cutlery works and were received by the Lord Mayor.

On their way from Sheffield to Leeds they spent some time down a coal mine. At every opportunity the Russians quickly established friendly contacts with the workers in factory, shop or mine and questioned them eagerly.

The journey from Leeds to Yealand was interrupted by a visit to the Friends camp at Osmotherley where, after animated discussion over refreshments, there was some English country dancing. Wensleydale Friends met the teams for tea at Newbiggin.

The Russian team was a delegation of Soviet youth sent by the Anti-Fascist committee, the co-ordinating body most representative of young people in the Soviet Union.

Ivan Vassilyev, the leader, represented the Anti-Fascist Committee itself. He is Director of a Youth Publishing House.

The other members of the team were recommended by different youth groups. Evgenii Bugrov, who represented the students of Moscow University, is doing post-graduate research work in political economy. Nicolai Kononov teaches English in an evening school for working people aged fifteen to twenty-five.

Viktor Khmara, a Ukrainian, is a correspondent for a youth paper. Gelii Chernov is a student of English language and literature. He is writing a thesis on English translations of Russian works. Oksana Ulrich, a post-graduate student of economics, represented Moscow young scientists. Her research work has taken her around factories and down mines in the U.S.S.R.

In conversation, by presenting gifts, and above all by themselves becoming friends with the British team and others, the Russians demonstrated a desire for friendship between the young people of their country and ours.

After visiting Manchester and Birmingham, the teams spent a week at Charney Manor to have time for more integrated discussion than was possible while touring. — Extracts from Peace News.

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War and the Christian—
A Russian Baptist's View

Bernard Canter has drawn our attention to an article recently contributed by Alexander Karev, the General Secretary of the Union of Baptists of the U.S.S.R., to the columns of "News," the Soviet-English language review.

The article, which refers to certain work and witness of English peace bodies, including Friends' Peace Committee, calls on "brothers and sisters in faith, let us emphatically say 'no' to all war."

We have considered whether we should make a response to this article and to its author. We ask Gerald Bailey to consult with other friends regarding a reply which might be sent direct to Alexander Karev, welcoming his article and raising certain questions which arise from it. — From London Yearly Meeting Peace Committee Minutes.

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Opportunity for Personal Investment in Economic Development Announced by CARE

A new type of private investment in underdeveloped areas has been inaugurated by CARE (660 First Avenue, New York 16, N. Y.) with the creation of the CARE Development Corporation.

CDC Preferred Stock is now available for sale at $10 per share, with a total issue of 30,000 shares authorized. Shares are not entitled to fixed dividends, but may receive dividends at 4% when the Directors so decide.

The aim of the new corporation is for the extension of CARE'S "Self-Help" Programs through investment in potentially self-supporting enterprises which local capital can eventually take over, thus releasing CDC's original funds for new undertakings.

CDC will make loans; will provide technical assistance on a fee basis; and will find markets for products on a commission basis.—From Doorway to the 20th Century.

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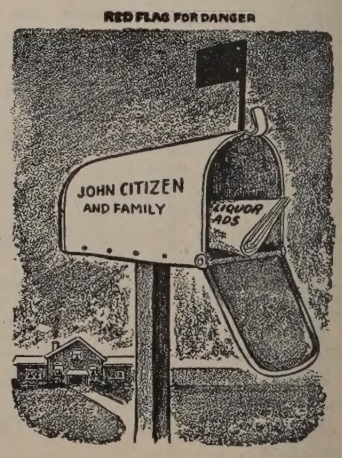
The National Education Association, with delegates from only South Carolina and Mississippi opposing, adopted a resolution asking for the end of segregation in the nation's public schools. The Association also said that the schools should continue to stress the harmful effect of narcotics and cigarettes. This was the first time the educators coupled narcotics and cigarettes. Recent research on the relation of cigarette use and disease was cited.



The Sunday School Lesson

Prepared by Russell E. Rees

For October 17

The Way of Wisdom

Proverbs 3: 1-6; 4: 10-15, 18-19

For the next five Sundays the lessons will be taken from the book of Proverbs, and it is well to take a brief look at this unusual book. There are 10 collections of proverbs making up the book as it now stands; and these collections are attributed to such persons as Solomon, Agur, Hezekiah's Men, the Wise Men and King Lemuel.

The method of presenting the truths here is the typical Hebrew poetical form, in which the couplet is used with the second line either echoing or completing or contrasting with the first line. "These scholarly teachers of manners and morals were not, however, concerned with metaphysical arguments. . . Common sense is a strong characteristic of many of the maxims." The highest Jewish ethical standards are held up, with the idea that punishment for evil deeds comes in this life, and that conduct is man's response to God's revelation.

The book is not one for continuous reading, since the separate proverbs are not necessarily connected, and each one requires some consideration.

The main theme of the book is loyalty to the law and to the accumulated experience of the race. It is assumed that this long experience is based upon great wisdom, and that to follow the line of this experience will lead to the greatest happiness. It should be noted that this is almost the opposite of the counsel of Jesus, who urged men to think new thoughts and arrive at new decisions.

Five principles are suggested as summarizing the teachings of Proverbs: 1. The need for reliance upon God, 2. Personal integrity, 3. Right family relationships, 4. The splendor of self-control, 5. The wisdom of choosing the highest and best. These will be further discussed in the later lessons.

Although the general subject of the material in today's lesson is advice of parents to children, the subjects covered are of different kinds. In general the child is urged to accept the teaching of the parents, and this is connected with loyalty to God. It may be said to be an exposition of the commandment, "Honor thy father and thy mother."

The teachings of Proverbs contrasts sharply with the teachings of the Prophets. The Prophets were independent and creative thinkers, while the Proverbs are the writings of men who had combed the wisdom of the ages, and passed it on as accumulated wisdom. This is not to discount the value of proverbs, but only to caution us that we are dealing with a special kind of material, and to point out the difference between various kinds of writings in the Old Testament. It is important to observe that Jesus was most familiar with the writings of the Prophets, and that he makes far less use of Proverbs.

Questions:

1. Can you quote some modern proverbs which are similar to these in the lesson?

2. Asked how he discovered "Relativity," Einstein is said to have replied, "I questioned an axiom." What application does this have to the use of proverbs?

For October 24

Guidance for Family Living

Proverbs 4: 1-4; 6: 20-23;
19: 13-14; 31: 10-12

It would be hard to find a more pertinent subject than the one listed for today's study. The family is subjected to very severe and bitter strains today, and many of the social questions causing difficulty are traceable to the cracks appearing in the solidarity of family life. Within the scope of the lesson therefore come all the issues involved in increasing divorce rates, juvenile delinquency, and the lowering age of criminals. If there are words of wisdom here, let us hear them and heed them.

One of the primary causes of family disunity is the lack of common interests and common faith. A modern proverb says, "The family that prays together, stays together." What is involved in this statement? Well, religion is one of the great unifying and steadying forces of life. There are many things which scatter and separate, and a family needs great and powerful incentives to hold together. A thousand forces are pulling us apart at the roots, sending the members of the family off in all directions, telling us that we are different and have conflicting interests, and making us individualistic to the point of destroying all family solidarity. Is there in our religious practices, family prayer, attendance of Sunday school and Meeting, a real power to counteract these centrifugal forces?

It is assumed here that the father and mother agree in their teaching, an assumption not always justified in the modern family. In fact the differences which divide a family often arise out of the conflict between the parents. Unless there is real unity of purpose between parents there can scarcely be wholeness in the family life. At this point the question of the broken home appears, and becomes an important factor in the lives of the children.

It has been suggested that the passage condemning the "foolish son" and the "quarreling wife" should be supplemented by the overbearing husband. Perhaps the passage was written by a man! At least it must be seen that the blame for family failures is not due to wives alone, or to husbands alone. Of all the associations of people, the family is the closest, and the most exacting. Here people live in extreme intimacy and the opportunities for irritations are multiplied. The emotional problems created by disunity of the family life often arise to plague the adult years later, and have to be hunted out by the skilled hand of the counselor or even the psychologist.

The final passage listed today, chapter 31, is the famous poem on a good wife. It is written in the awkward style of an acrostic poem, but nevertheless is a very beautiful piece of writing. Even in the ancient language in which it is written and with the outdated behavior pattern which it depicts, it stands as a fine attempt to describe the good wife and mother and her influence upon her husband and her children.

A basic problem is faced here. How do we pass on to our children the values and the ideals we think are important? How is parental authority best exercised? At what point does authority become an evil instead of a good? Do such things as patience, kindness, forgiveness enter in? Do we help people more by praise than by criticism? Where do you most often fail as a moral teacher?

Questions:

1. What does your Meeting do to help young people establish and maintain Christian homes?

2. How important are Family Counseling Clinics? Do you think the church has assumed its proper responsibility in the field of family assistance?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Do the adult Sunday School class teachers in your Meeting use this helpful page of commentary? It will supplement and enrich standard class material. Send three dollars for a year's subscription for each of the leaders of your adult classes.

Friendly Life — Far and Near

James Thomas, former pastor at Spiceland, Indiana, and now Minister of Religious Education at the University Friends Church in Wichita, has returned to Wichita with his family after six weeks of study in the summer session at Union Theological Seminary in New York.

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Howard Kershner's "sermonettes," appearing fortnightly in *Christian Economics*, are now used regularly in the Church Calendars of about 235 churches, he reports. His weekly column, "It's Up To You," is being published in about 300 daily and weekly newspapers.

* * * *

At a recent meeting in Indianapolis, Dr. Horst Rothe of the Friends Hospital in Kenya, East Africa, spoke to twenty-six Quaker medical men. He has also spoken to other medical groups in Indiana and Ohio as well as to several Friends Meetings. He will visit and speak among Friends on the Atlantic Coast before returning to Europe, and then to Africa.

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A correction from Earlham College to an earlier statement about Elton Trueblood indicates that he is *on leave* from Earlham College to serve with the United States Information Agency. He will return to the College about once a month, and plans to be there on September 30, October 1-3, October 22-24, November 20-21, and December 12 during the coming months.

* * * *

Herschel Folger, Friends minister at Greensboro, N. C., will be the first of the Quaker Lecture Speakers in the Minneapolis Friends Meeting series this fall. He will talk at the morning and evenings meetings on September 26. A tea and fellowship hour will be held at 3:00 o'clock on that day also. Coming speakers are William Merton Scott on November 5-7, and Clarence E. Pickett on April 17.

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Leonard and Edith Wines, returned missionaries from the Friends Africa Mission in Kenya, will serve a Friends church in Columbus, Ohio, this next year. Their oldest son, Elwin, has enrolled at William Penn College this fall. They have spoken widely in Friends Meetings and at Yearly Meetings since their recent return from Africa.

Friendly Beggars Night, a creative Hallowe'en activity for children, is again being sponsored by the American Friends Service Committee. Friends who want to receive these suggestions for celebrating this holiday may write for the free "Hollowe'en Packet," edited by Mary Esther McWhirter. Send your request to your regional A.F.S.C. office or to the A.F.S.C. at 20 South 12th St., Philadelphia 7, Pa.

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A new brochure is being prepared by Dr. Horst Rothe, presenting the needs and plans for an extension of service to Africans suffering with tuberculosis. A settlement with African homes, training in crafts and gardening is contemplated, with an emphasis on the Christian community. The work will be of a pioneer nature in Kenya, where tuberculosis is prevalent and relapses after initial treatment are common.

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A Missouri Valley Friends Conference will be held at Camp Brewster, Omaha, Nebraska, September 25 and 26. The conference will convene at 2 p. m. Saturday with Jim Bristol of the A.F.S.C. leading the general session. The evening session will be led by Robert and Margaret Simkin of Los Angeles. William A. Mott of Rural Route 4, Council Bluffs, Iowa, should be notified of those planning to attend. The conference planning committee includes William Mott, Edgar Palmer and Wynona Leonard of Lincoln, Nebraska.

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Percy Bartlett, English Friend and Secretary of the International Fellowship of Reconciliation, was appointed a Consultant to the World Council Assembly at Evanston, and is in the United States in that capacity. A member of the World Council's Commission on Faith and Order (even though London Yearly Meeting does not belong to the World Council), he attended meetings of that Commission before and after the Assembly. He also visited Friends at Barnesville, Ohio; Richmond, Va.; Washington, D. C., and Philadelphia, Pa.

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Eddy Asirvatham, widely known American Friends Service Committee speaker, writes that there is a great need for books on the social sciences at Hislop College, Nagpur University, in India. Books on all areas of this field whether or not of the latest edition are gratefully accepted. Magazines are also very welcome. Friends interested in contributing to the College library should send books and magazines at their own expense by cheapest post to Dr. Eddy Asirvatham, Law College Building, Nagpur University, Nagpur India.

* * * *

The American Friends Service Committee, which in three years has sent Koreans 900 tons of clothing, or enough to help 1,500,000 persons, will begin

Pictured here are Kenneth Goom, new educational supervisor of the Friends Schools in Kenya, Helen Goom, and Susan Jane, 11; Bridgit Rita, 7; and Deborah Helen, 4.

listribution through Church World Service, instead of the civilian branch of the United Nations army, beginning October 1. Clothing to the amount of 400,000 pounds will be turned over to the 126 Korean church bodies affiliated with Church World Service, and lesser amounts will be distributed through the Quaker unit in Korea and through the British Save the Children Federation. For three years, army channels were the only way in which clothing could go to Korea.

* * * *

Baptists and Quakers, returning from Sweden after a week-long conference of Christians from East and West, report that the participants—six Americans, four Britains, eight Swedes, six Russians and one Norwegian—agreed unanimously that no effort must be spared to prevent future war between nations. The conference arose from several visits to Russia — by English Quakers in 1952, Swedish Quakers in 1953 and this June by world Baptist leaders—and from a small conference a year ago in Sweden. Eighteen Baptists and seven Quakers (Herman Backman, Elsa Cedergren and Lena Sundberg of Sweden, W. Grigor McClelland of Britain, and Cecil E. Hinshaw and D. Robert and Elizabeth Yarnall) participated in the discussion held August 7-11 at Battvik, Sweden, on Christian love applied in modern life and the Christian basis for work for international peace.

An article by Cecil Hinshaw on this East-West conference will appear in the next issue of *The American Friend.*

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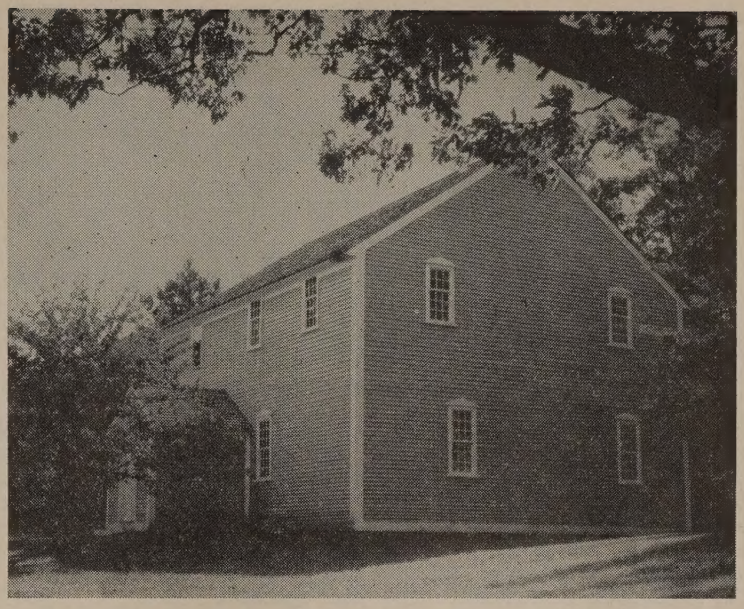
More cases of visa refusal and delay by the United States Government in relation to travelling Friends have occurred recently. A Quaker journalist, London editor of a Swedish newspaper, Bjorn Hallstrom, was refused a visa to observe the American election campaign in 1952 and again this year to attend the World Council of Churches at Evanston. Bjorn Hallstrom is an ex-Communist who has written a book describing his journey from communism to Christian pacifism. Kathleen Lonsdale, distinguished English Quaker scientist, has been unable to obtain a visa to the United States and is hence confining her lecture tour to Canada. Sydney Bailey, who is to join the Quaker team at the United Nations, has at this writing not received a visa. Horst Rothe, German Quaker medical missionary in Kenya, received a visa to visit the United States in the interests of Friends mission work only after special effort on the part of Friends here.



Bolton Meetinghouse, built in 1796-7, now rebuilt, will be dedicated on its new site at Old Sturbridge Village in Massachusetts on October 2 at 3:00 p.m. Old Sturbridge Village, "a living museum" is an education institution which seeks to live and operate as it might have a century and a half ago. Bolton Meetinghouse may be used for an occasional meeting, but most days will be open for all interested to see how a Friends Meetinghouse looked in 1800. Alexander C. Purdy will bring the Dedication Message on October 2, and Friends wishing to attend should write Marjorie J. Babcock, Star Route, Hudson, Mass. All are invited to enter the village early that day and see colonial life as of 1800 before coming to the three o'clock dedication, which will be followed by a Meeting for Worship.

Friendly Fellowship

JAMESTOWN, OHIO—An annex providing much needed space for Sunday School classes, rest rooms and kitchen facilities is rapidly nearing completion at the Jamestown Friends Church. Much of the work has been done by members of the Men's Organization who have donated not only building materials but many hours of labor. Several women also have aided in painting, varnishing and cleaning. The meeting is grateful for these contributions and for the spirit of fellowship expressed.

Lelia Paullin

* * * *

PLAINFIELD, INDIANA — Plainfield Meeting is working toward a $5,000 fund to be used for redecorating, new light fixtures, carpeting and a new heating plant for the older part of the Meetinghouse. This program was launched on Fathers Day when Norval Webb of Richmond First Friends was guest speaker at the morning service, which was followed by a basket dinner and musical program. Wesley Reedy, chairman of the committee, started the campaign that afternoon. About $2,000 was then subscribed to the fund, which has grown encouragingly since that day.

Frances Drake

NEWBERG, OREGON—During the past year, John G. Fankhauser has been pastor of Newberg Meeting. Fredric Carter has brought the Sunday morning messages. Fredric Carter will be going as pastor to New Garden Meeting in North Carolina. Charles A. Beals comes to Newberg as pastor this fall from Portland. John Fankhauser will be assistant pastor.

A dedication service for the improvements made in our church basement during the year was held in conjunction with a family night pot luck dinner sponsored by the High School Christian Endeavor society on July 22. John Fankhauser, Levi T. Pennington and Fredric Carter were speakers for the dedication service.

The spring revival was held from April 11 to 25, with Fredric Carter as speaker for the first week and on Easter Sunday. John Fankhauser brought the April 11 and 14 messages, and Jack Willcuts, pastor of Second Friends Church in Portland, brought the messages April 19-25, and also brought morning messages at George Fox College during that week. Harlow Ankeny was song leader. The Four Flats quartet sang on one evening. These meetings were a spiritual blessing to the church and college.

Boys and Girls Clubs were organized during the year and have been active

LITTLE RIDGE MEETINGHOUSE

and growing and a blessing to our boys and girls.

Margaret Weesner

* * * *

HIGHGATE, JAMAICA — The Annual Young Friends Conference of the Jamaica Yearly Meeting of Friends met at the Lyndale Girls' Home, Highgate in late July. There were representatives from Cascade, Dover, Highgate, Quaker Hill, Kingston, Happy Grove School, Seaside and Robin's Bay.

The theme of the Conference was on the basic principles of Quakerism, and many inspiring messages and discussions were given by Logan Smith, Arthold Latham, Zephaniah Cunningham and the Young Friends themselves. Wayne Carter, chairman of the Young Friends of the Five Years Meeting, was the guest speaker and endeared himself to all in his simple, direct and faithful messages that came to the heart of the matter.

During the conference a resolution was read, prepared for the Evangelistic Board by some of the executives, which asked that Noel Palmer, Young Friends minister, be given for full time service to the Young Friends as Organizing Secretary, to live in Kingston.

The Highgate Friends Meeting celebrated its annual Harvest Thanksgiving Service on July 11. Charles Vincent, pastor of Buff Bay Circuit, brought the morning and evening messages. On the day following, exhibits were arranged. After a brief meeting for worship in which Logan Smith explained the meaning and purpose of harvest, the sale was declared opened by the pastor, Zephaniah Cunningham. In the spirit of friendly helpfulness and joyful participation, most of the things were sold, with a total of 100 pounds raised.

Zephaniah Cunningham

* * * *

LITTLE RIDGE, INDIANA—People driving up to Little Ridge Meeting, Indiana, on August 1 found the words "100 Yrs" cut in the grass and flower bed—the work of Orville and Cecil Fisher. A replica of the Wright log barn in which the first meeting was held a hundred years ago had been made by Willis Ratliff to add to the celebration of the Centennial of the Little Ridge Meeting. In the vestibule were many pictures of interest. The rostrum was lined with flowers, some given in memory of former members.

During the Sunday School hour, Ora Wright gave the History of Missions. At the morning worship service, John I. Wright was guest speaker. He is a grandson of John Wright in whose barn the first meeting was held. Orville Fisher, pastor of the meeting, read Psalm 118 during the service. After dinner on the lawn, an afternoon service continued the observance. A historical sketch written 30 years ago by Hiram Harvey was given by his son Russel. Xen Harvey, as guest speaker, gave an inspirational message entitled "Looking toward the second century at Little Ridge." Pastor at Fairmount, Xen Harvey is the most recent of five ministers to be recorded at Little Ridge. Enos Harvey, John W. Harvey, Austin Harvey and Hiram Harvey were recorded there also. Missionaries going out from the meeting have been Ora Wright, Ina Ratliff McCracken and Alice Ratliff.

Recent events in the history of Little Ridge include the remodeling of the church building, begun in 1952 and the purchase of a parsonage in 1947. Orville Fisher has been pastor of the Meeting since 1951.

Cecile V. Ratliff

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As we approach the fifth year of our Advance and bring into focus a new emphasis, we are conscious of our limited success each year. However inadequate the Advance program has been in your Meeting or Yearly Meeting, we are convinced that there has been growth and expansion, deeper dedication and fuller commitment to the Kingdom because we have ventured in an Advance as a corporate fellowship we call "The Five Years Meeting of Friends." Let us rise to higher concepts and wider relationships as we study and work together under the impulse for the *Christian World Fellowship.*

The Friends Advance is not a five-year *program;* it is a five-year *search* for the needs and supplying of those needs among our Meetings and members.

The new brochure now available covers the area of emphasis, *Christian World Fellowship.* Copies have been sent to all pastors and leading Friends throughout the Five Years Meeting. Any Meeting desiring copies for its committees and study groups may have them without charge by writing to the Friends Advance, 101 South Eighth Street, Richmond, Indiana.

Harold N. Tollefson

INVESTMENTS — Five members of the Earlham College faculty and staff are building homes this summer and fall as a group. Both short term and long term investment funds are needed. (1) Short term construction money to pay for materials and labor until the permanent mortgage is obtained. Covered by personal note from group. Payable on demand but will need until next Winter or Spring. Any amount over $100 appreciated. 4% interest. (2) A few in the group would be interested in borrowing from 4 to 6 thousand dollars in exchange for a first mortgage. **For further information — Write Ed Nicholson, Earlham College, Richmond, Indiana.**

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BIRTHS

BUGHER—To Merwin and Donna Jean Bugher of Kokomo, Indiana, a daughter, Lynn Elaine, on August 5.

EICHENBERGER—To Theodore and Eletta Wheeler Eichenberger, a daughter, Ronda Lynn, on August 10, at Newberg, Oregon.

FOURNIER—To Gilbert and Carolyn Jane Bateman Fournier of Wenham, Mass., a daughter, Ann Elizabeth, on August 27.

MILLS—To Loren and Betty Mills of Newberg, Oregon, a daughter, Denise Viola, on April 30.

POWELL—To Ronald and Barbara Moore Powell, a daughter, Mariann, on August 17, at Peru, Indiana.

SNYDER—To Kenneth and Dorothy Ann Reynolds Snyder of Tulsa, Oklahoma, a daughter, Kathleen, on May 19.

MARRIAGES

AEBISCHER-JOHNSTON—Joanne Johnston, daughter of Victor and Dorothy Johnston, to Delmar Aebischer, son of Harold and Alma Aebischer, at Newberg Friends Church on June 19 with Levi T. Pennington officiating.

DUNN-LEMMONS—Naomi Ruth Lemmons of Newberg, Oregon, to Robert E. Dunn of Gate, Oklahoma, at Newberg Friends Church on August 3. C. Ralph Lemmons, father of the bride, officiated, assisted by George Bales.

HINSHAW-THOMPSON—Arlene Margaret Thompson of Trail, B. C., to Robert Cecil Hinshaw of Newberg, Oregon, at Knox United Church in Trail, on June 9.

PULSIFER-PENNINGTON—Bertha May Pennington to Leon H. Pulsifer, on June 11, at the Central Free Methodist Church in Portland, Oregon. Levi T. Pennington, father of the bride, officiated, assisted by Rev. James R. Stewart, pastor of the church.

ROSEDALE - THOMPSON — Marlene Thompson, daughter of Mr. and Mrs. Homer Thompson of Burbank, California, to Donald Rosedale, son of Margaret W. Rosedale and the late Selmer M. Rosedale of Yorba Linda, California, on August 4 in the Friends Meetinghouse at Ramallah, Jordan.

STEPLER-LARRISON—Wilma Larrison, daughter of Everett Larrison of Amboy, Indiana, to Virgil L. Stepler, of Amboy, on August 7, at Bedford, Indiana, with the Rev. Grant Blackwood officiating.

SMITH-YOARS—Lillie Yoars of Amboy, Indiana, Friends Meeting, to Irvin Smith of LaFontaine, Indiana, on August 14, at LaFontaine.

WAGNER - HARRIS — Judy Harris, daughter of Joe and Leah Harris, to Ivan Wagner, son of Albert and Helen Wagner, in the Winchester, Indiana, Friends Meetinghouse on August 15 with Kenneth Pickering officiating.

WEDDING ANNIVERSARIES

MARDOCK—Isaac and Myrtle Mardock celebrated their sixtieth wedding anniversary Sunday, July 4, at Newberg Friends Church in Oregon. About 45 relatives attended church with them on Sunday morning. After a family noon luncheon in the church basement, they were honored by their grandchildren with a reception attended by about 160 guests.

MORGAN—Thomas (Ed) and Ethel Morgan, members of Union Street Friends Meeting in Kokomo, Indiana, celebrated their golden wedding anniversary on August 22 in Kokomo. They have two daughters, Mrs. Cloyce Durr of Warren and Mrs. Paul Adam, six grandchildren and seven great-grandchildren.

DEATHS

ELLIOTT—Meade G. Elliott, on June 11, in Yakima, Washington, following a week's illness. The son of Milo P. and Olive Gilbert Elliott, he was born near Dublin, Indiana, although he spent most of his life in Oregon and Washington. At the time of his death he was an agent for the Traveler's Insurance Company and had just completed twenty-one years as secretary-treasurer for the Yakima Lions Club. Following graduation from George Fox College (then Pacific College) in Newberg, Oregon, he went to Southland, Arkansas, to serve as principal of a 500-student Negro school. In the fall of 1917 he joined the first unit of the American Friends Service Committee which was sent overseas for relief and reconstruction purposes in connection with World War I. From the years 1919 to 1932 he worked for the Y.M.C.A. A birthright member of the Society of Friends, he was active in its work as long as he lived where there was an organized group. In Yakima he joined the First Congregational Church and served it in many capacities. He married Esther Welch, daughter of James and Luella Welch, in Seattle in 1921. She survives him in addition to two daughters, Patricia Swanson of Union Gap, Washington, and Kathryn Hendrickson of Rockport, Washington; his mother, Mrs. Olive G. Elliott of Newberg, Oregon; one brother, Paul S. Elliott of Oakridge, Oregon; one sister, Mary K. Edmundson of Hood River, Oregon, and four grandchildren.

HESTER—Myra Dell Hester, widow of Dr. Thomas W. Hester, at Newberg, Oregon, on April 1. She was born in Iowa, September 8, 1874. As a girl she came to Oregon with her parents and attended Pacific Academy in Newberg. She was married to Thomas W. Hester in Danville, Illinois, in 1899. She lived continuously in Newberg for the past 43 years. She was a lifetime member of the Society of Friends. Surviving are the children, Helen Wood of Wichita, Kansas; Marie Allen, Caldwell, Idaho; Ralph Hester of Seattle; and Homer Hester of Newberg. Funeral services were held at Newberg Friends Church with Levi T. Pennington and John Fankhauser officiating.

HINSHAW—Hattie E. Hinshaw, on August 3, at Ridgewood, N. J., aged eighty-eight. She was born in Kansas in 1866. In 1893 she married Vernon T. Hinshaw of Goldendale, Washington, who died in 1932. A son, Cecil F. Hinshaw, died in 1943. In 1906 the family moved to Newberg, Oregon. Since 1946 she has lived in Ridgewood, N. J. Surviving are two sons, Virgil of Newberg and Frederick of Lansing, Mich., and one daughter, Ruth Replogle of Ridgewood, N. J.; 11 grandchildren and 14 great-grandchildren. Funeral services were held at Newberg, Oregon, with Fredric Carter and John Fankhauser officiating.

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LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOwnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona — Meeting for Worship 11 a.m. YMCA Chapel. Grant Fraser, Clerk.

Portland, Oregon — First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas — University Friends Church, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11:00 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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